

# UNITY

Freedom, Fellowship and  
Character in Religion

An Advocate of Universal Religion and a Co-worker with all Free Churches.

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## Editorial

*The man is the spirit he worked in; not what he did, but what he became.*

THE activity of Rev. Clay MacCauley's mission to Japan is evidenced by a volume of 440 pages which has recently reached us, it being a translation of James Freeman Clarke's "Steps of Belief" into Japanese.

IN this sad day of strikes and lockouts we turn with more than common pleasure to the bright little journal published by the Association for the Promotion of Profit-Sharing *Employer and Employed*. Among other interesting and timely articles, it contains one descriptive of the good work done at William Thomson and Sons' firm at Huddersfield, England, and articles on "Profit Sharing on the Railroad" and "Profit Sharing and the Labor Problem."

ALL who are interested in the Church of the Unity of St. Louis will rejoice to know that Mr. Hosmer is to become its minister at the beginning of September. He has been unanimously called and, after mature consideration, has accepted the call. Of course, no new-comer can fill the unique place Mr. Learned made in the hearts of the people during the quarter of a century he ministered to them; but the selection of Mr. Hosmer comes nearest to being an ideal succession. For twenty years he has labored here in the West for the same cause as Mr. Learned—the broadening of religion to the universal horizon—and now he takes up the life-work

of that strong, brave man, to carry it onward. It is a noble task, and we are sure it will be nobly done.

SIGNIFICANT of the tendency of religious thought in the various churches is the announcement of the Religious Congress to be held at Erie next September, which will be found in our Field Note column. What Mr. MacQueary says of the little city of Erie, with its 50,000 inhabitants, is true of every city of that size in the United States, and of scores of smaller ones: "There are hundreds, if not thousands, of people here who want just what we have for them, and all that is necessary is to 'get their ear', and this congress will greatly help to do this." The Parliament of Religions and the Congress of Liberal Religious Societies held in Chicago are having their natural successor in this Religious Congress. We trust it will accomplish much for liberal religious thought in that region. The presence on the program of the names of Drs. Rexford and Curtis and Messrs. Alcott and Slicer, to mention but a few of the speakers, promises well for the effectiveness of the congress.

IN our correspondence column this week appears an answer to "Patriot's" open letter in last week's issue of UNITY, which is representative of a number of utterances that have come to us on the subject. Another writer says: "Thinking and honest people believe that Debs had a most just grievance, but that *his remedy was not a good one*." As we read "Patriot's" letter, the thought contained in the italicized words of this statement—which occurred (without italics) in a letter severely criticising "Patriot"—is exactly the thought that "Patriot" designed to put in relief by his ironical letter. What "Patriot" thought about the justice of the cause in which the American Railway Union had enlisted, we do not know. For aught that his letter shows, he may agree with his critics that the Pullman strike was just and deserving of the sympathy of the A. R. U. What he was concerned to point out was that the method adopted, if carried to its logical conclusion, would result in worse evils than those complained of. And to bring this lesson home he made use of the keenest irony. The result seems to show that the plan adopted was *not* a wise one, for it has not succeeded. This does not necessarily mean that a strike is never justifiable; circumstances might arise under which it would be. As to this UNITY expresses no opinion. And in this connection UNITY wishes to remind its readers that the publi-

cation of an article sent to it, whether by "Patriot" or by Mr. Farmer or by any other writer, does not constitute an endorsement of the views expressed. UNITY's attitude is to be determined from its editorial utterances. We do not feel as well satisfied as our contributors and correspondents seem to, that outsiders, with nothing but *ex parte* statements before them (whether from Mr. Pullman or from Mr. Debs), can be positive as to the right of the matter. In view of our warm endorsement of *The Methodist Recorder's* statement that "the discontented deserve sympathetic consideration," in the editorial columns of the issue containing "Patriot's" letter, and of our editorial on "The Strike" in the previous issue, we did not feel that there was any necessity for comment upon "Patriot's" advice. And it may be noticed in this connection that in another column of this issue the editor of UNITY expresses the opinion, that in refusing to submit his case to disinterested and competent parties Mr. Pullman has forfeited his right to the confidence and respect of his peers. One word more. If our correspondents will read "Patriot's" letter once again, with due appreciation of the fact that it is not a piece of literalism but was written with humorous intent, they *may* find that he is not so heartless as he at first seemed to them. Perhaps, after all, he felt no little sympathy for the struggling wage-workers—the majority of whom, it is well to remember, are *not* union men, whether or not they should be.

## The Arbitrament of War.

Labor and capital have tried their strength on the field of battle. A little powder and fewer bullets have been used, but strategy, siege—and the measure of force was complete. Selfishness on both sides was the inspiration—"Get all you can and hold all you get," was the iron formula. The result is as unsatisfactory as is the result of all such wars. This closing decade of the nineteenth century has few laurels to the victors in any such a contest. If the papers are to be trusted, Debs's army has been defeated, and certainly Pullman has won a tasteless victory. Society, the *tertium quid* in this conquest, has come out with all the honors there are to bestow. Public sentiment has shown its dignity, its poise, its self-respect. The State has vindicated the power of its strong right arm. It has rebuked the wanton selfishness that would visit the innocent heads of inoffensive men and women with such dire penalties as have followed this



reckless interference with the normal circulations of the body politic. It has enforced once more the lesson, too slowly learned, that the public have rights which capital and labor together or separately must not interfere with. On the other hand, Pullman, in refusing to submit his case to the arbitration of disinterested and competent parties, has forfeited his right to the confidence and respect of his peers. A quarrel, righteous or unrighteous, when it threatens the safety, comfort and prosperity of that *tertium quid* we call society, is a legitimate object of arbitration and of arbitration only, and he is either a coward or a knave who refuses to submit his case to such a tribunal. In so far as it is righteous, he can afford to submit it; in so far as it is unrighteous, he cannot afford to withhold it from such a correction.

If it is urged that to submit to arbitration is to recognize the right of labor to organize, and to treat with capital, we would say that that is a right which cannot be much longer denied. The triumphs of this age, commercial and industrial, have been won by the combinations of capital. Its combinations are effective, aggressive, and oftentimes voracious and malignant. In the evolution of society the next step is the organization of labor, which must necessarily for a long time remain puny, ineffective and incoherent when contrasted with the organizations of capital. The prospect for the future would be a gloomy one if there were nothing in store but hostility, or at best an armed neutrality between these two forces. The standing armies of the old regime would appear again in new guise. But something better is upon us, and that something is settlement by arbitration. Here are two forces that have assumed an antagonism of interest. Let them settle their quarrel not by duel nor by siege, nor yet by the expensive and tedious methods of technical legislation, but by the quick, decisive and just method of arbitration.

It has been an expensive strike. Much trouble and great suffering are the result of the recent turmoil, but it will be a cheap investment and beneficent experience, if it has made such a turmoil as this imports impossible for the future—if President Cleveland's timely appointment of the arbitration or investigation committee will be followed by such crystalization of public sentiment in State and National legislation as will compel the settlement of such questions by duly authorized courts of arbitration. In this turmoil, labor has been foolish and capital has been mad. Debs and his constituency have been reckless. Pullman has been imperious. All of them have reaped an unripe harvest which will yield more chaff than wheat. Let us have an end of war. The industrial era, prophesied by philanthropist and typified in evolution, must be an era of peace. Not that people have outgrown the limitations that precipitate quarrels, but they have reached the summit which will settle such quarrels by the amicable adjustments of peaceful arbitrations. The bitter summer will bring sweet fruit. Let us not be dis-

couraged. It is all making for the better time.

### Put Pictures in the School-Rooms!

If it is well for us to put literature into our schools, to add to the geography-readers and historical "supplementary readers" of a purely instructive stamp, also the fascination of story-book and biography and poetry (and even our laws concede that this is well, and authorize the use of school money for libraries), then is it not well to put pictures on the school-room walls,—pictures of affection, of heroism, of beautiful scenes and of noble men and women? A few school-rooms possess the latter. George Washington, Abraham Lincoln, and, possibly, Shakespeare or Longfellow are known by sight to many school children. But further than this the walls are bare except for maps and charts.

Suppose, in the lower grades, we put photographs of some of the tender scenes of home life so affectionately depicted by the Germans—Meyer von Bremen's charming children, Von Blaas's "The Good Brother," Hildebrand's "Queen Louise," or some of the wild or pet animals so attractive to children—would they not form an atmosphere of kindness and tenderness which would insensibly mold the children's ideals? Would the pictures of happy home life not come before their eyes in the midst of sordid quarrels all their lives through?

Would photographs of beautiful women, as conceived by the masters, not be models to compete with fashion-plates? and portraits of scholars, reformers, statesmen and philanthropists direct historical interest to more important themes than wars or even discoveries? In the higher grades, why not show the pre-eminence of Greece in art by casts or drawings? or the customs and costumes of antiquity by copies of historical paintings? and make more real and beautiful the tales of mythology by Crane's illustrations or Leighton's wonderful paintings?

There is endless opportunity for instruction here; but much more than instruction should be the aim. The enjoyment of beauty, whether in art or nature, is one of the most precious possibilities of our nature; and the child who is taught to see the loveliness of lines and forms and colors in his world will never lose this means to refined pleasure. What better work for art clubs or Unity clubs or for private purses, than thus to present good copies of good pictures to the school-rooms? When a Berlin photograph, of medium size, of almost any famous painting, can be bought for a dollar, and framed for another dollar, in really artistic fashion; or a large size photograph, for four dollars,—how easy this work is made! F. G. B.

### Cool and Refreshing.

I made the inquiry in UNITY not long ago as to what we shall do with our cooks, if we ever wish or expect to become a temperate people. I now ask what we shall do with the wives of our Cabinet ministers, if they are given to

sending out domestic recipes of the nature of the following, just published as coming from Mrs. Gresham.

It is Siberian Cream, and the ingredients are:

1 qt. cream.  
½ pint sugar.  
½ pint whites of eggs.  
1 qt. brandy.

Among common people, not yet in the purple, would not this be considered, as Prince Hal said of Falstaff's reckoning, "An intolerable deal of sack, to one poor happenny's worth of bread?"

Cabinet people doubtless have strong heads, and perhaps they can bear that proportion of brandy to their cream, but it would hardly do, one would think, for "women and ministers." Perhaps, however, Washington women can stand it, for I have been told by masculine attendants on their "functions," that the men did not dare to drink their punch, but that the women stood it very well, and grew quite gay under its influence. Some of the Senators who have recently made such exhibitions of themselves on the floor of the Senate chamber, may have only been calling on some of their distinguished lady friends, and been treated to Siberian cream! But why Siberian? Is this mixture supposed to be cool compared with some other things served in high circles? Or is the name a monumental mockery? Ah! I cannot help but wish that these thoughtless women would remember that:

"Those that with haste will make a mighty fire begin it with weak straws."

H. T. G.

### Contributed and Selected Brotherhood.

BY ALICE EWING LEWIS.

Up from the south Spring's green flood surges now,  
Across the meadows brown it deepens fast,  
High o'er the woods its emerald waves are cast,  
Nor man himself its way may disallow;  
For in his densest cities, mark ye how  
It winds and threads and penetrates at last,  
Until one day its opaline foam is massed,  
As tinted blossoms on some sooty bough.  
God's love, which from the Heavenly Sea doth sweep,  
And flows unbarred across a saint's clear soul,  
Finds, too, the spirit of a sin-bound one  
(As 'tween dark city walls the grass will creep),  
And links in unity and perfect whole  
The hearts of king and beggar, wife and nun.

### What Is Success?

BY PAUL ERWIN.

This manhood's test,—to fail, and yet succeed.  
The coward's part to stand and hesitate,  
Awaiting chance to knock upon his gate;  
The brave man dares! A hero he, indeed,  
Who falters not from lack of cheer or steed,  
But, undismayed, on foot, compels his fate  
To ever climb into a higher state.  
That which he seeks is not contentment's meed,—  
That ox-like pleasure which but oxens men,  
Nor vulgar plaudits, but to quit the plain  
Of low achievement for a higher gain;  
He upward looks, but strains not for the end;  
Not to attain, but only to progress,  
Is his desire. Believe it not success?



## Christian Sociology.

BY REV. H. D. STEVENS.

A three days' attendance at the "Summer School of Christian Sociology" at Iowa College, Grinnell, Iowa, was an experience which seems worth mentioning to the readers of UNITY. This meeting extended from June 27 to July 4, and formed the only school of the kind, it is believed, yet called forth in this country. It was a joint product of the American Institute of Christian Sociology, formed two years ago, and of the department of Applied Christianity at Iowa College. This latter institution is an old and firmly established Congregational College with upwards of 400 students of both sexes. Its President, George A. Gates, is one of the most progressive college presidents in the west. About a year ago the Rev. George D. Herron, formerly of Minnesota, but lately from a pastoral charge at Burlington, Ia., was placed in the chair of Applied Christianity, which had been newly created for his especial occupancy by a lady friend much interested in his social teachings. Indeed Prof. Herron was the prime mover and influence in this Summer School of Christian Sociology. Its aim was to bring together only such persons as were deeply and seriously interested in the study and solution of social and political problems in the light of the gospel of Jesus. The idea of its conductors was that it might be "a school of the social disciples of Jesus," in which the Christian law would be recognized as the ultimate authority to rule social practice, and in which all the members should study how to apply the principles of Christianity to the social and economic difficulties of the present time.

Over one hundred members were present, some coming from Nova Scotia and Oregon, others from Georgia and Canada. The attendants were mostly ministers, with a sprinkling of professors, theological students and ladies. Nearly all of the Protestant denominations were represented, although the Congregational element was in the majority. The course of lectures was specially appetizing and attractive, including lectures by Dr. Josiah Strong of New York, Rev. Thos. C. Hall of Chicago, Prof. J. B. Commons of Indiana, Dr. J. P. Coyle of Massachusetts, Rev. B. Fay Mills, the evangelist, Prof. Herron, Pres. Gates and others. Prof. Richard T. Ely of Madison was announced, but was unavoidably detained. The lectures were largely popular presentations of various sociological themes with only slight references to theology. The latter topic was touched upon only in one or two of the courses, being attempts to show the "Sociological Side of the Dogma of the Trinity" by Rev. Chas. J. Woods, author of "Survivals of Christianity," and referred to in the scholarly presentation of the "Holy Spirit as the Socializer" by Dr. Coyle. This gave Prof. Herron a chance to say in his opening lecture that he did not know what the Athanasian creed meant, and he doubted if its true history would ever be known. He knew simply that Constantine was an atheist, and that Athanasius "stood in with him" in his social and religio-political schemes and purposes. The theology of the lecturers was sufficiently orthodox to keep it within the traditional respectability of Congregationalism, but it was in the social and religious utterances of the various speakers that the most refreshing heterodoxy was allowed to appear, and it received the heartiest applause.

Rev. B. Fay Mills spoke upon the "Kingdom of Heaven upon the Earth," in which he took occasion to criticise the modern

church most unsparingly. He said that in every nominally Christian land we were sleeping over the crater of a social volcano ready to burst forth at any time. He endorsed the statement of Dr. Strong that he believed Christ came to save the whole wreck of the world, and not simply a few souls out of it. And here I quote his exact words: "We need an ethical and spiritual and not a theological and ecclesiastical standard in the Christian life;" and this noteworthy confession also: "I don't believe there ought to be any man kept out of the church, or received into it, by merely a theological doctrinal profession." He said that Paul's teaching of "sound doctrine" always meant something definitely ethical, always referred to whatever was healthy and sweet in daily conduct and was never applicable to questions of doctrine and faith. We need, he said, more unity and less uniformity, more unity of the spirit that was in Jesus; and that there was but one word, love, for us all, both within and without the church. I was assured that a change had recently come over the convictions of Mr. Mills, and that henceforth he intended speaking to church-members exclusively, believing that here there was need of the greatest reformation.

One of the most interesting of the courses of lectures was that given by Rev. Thos. C. Hall, of Chicago, on the "Four Laws of the Kingdom,"—Love, Labor, Service and Sacrifice. These were broad, scholarly, and intensely sympathetic presentations of some of the facts and principles involved in each of these manifestations of the divine service of humanity. They were, perhaps, unnecessarily orthodox in their theological implications, but decidedly heretical in their bold opposition to the heretofore orthodox social sentiments and economic practices of the prevailing type of Christianity. Among other good things which he said were these: "The ideal of business life is the present anti-Christ." Our church life had become saturated with the commercial spirit, and so the minister is spoken of as "a \$2,000-man," and the influences about him were such that he was in greatest danger of becoming a mere parasite of the common life. Marriage, he declared, for money or social position, was simple prostitution under respectable conditions. Our social classes are divided not on the fact of morals, but of greater or lesser strength. God had given no man a title-deed to this earth, and he added that not until the social pain of the world becomes the individual discomfort of each person can we expect men to rouse themselves sufficiently to secure a new social order. He said the soil of Chicago was soaked with gold earned by human toil, and that there were tenements there in which human beings were packed as Armour's pork is packed, and in the rental of which vice pays better than virtue. The dangerous classes in the community are the extremely rich and the extremely poor, for both are irresponsible. Selfish individualism speaks of rights, but the future citizen will speak of duties and service. The trouble is with us—that we have not enough of the spirit of loving service, and no laws or machinery can avail us here. The saloon-keepers who rule our cities are simply the tools of a greater evil in ourselves, a want of personal service in our political life. At the beginning of one of his lectures Dr. Hall referred to the execution of the Chicago anarchists in such a way as to cause remarks and a good deal of suppressed excitement, and giving him the opportunity to say that there was a kind of anarchy more dangerous than dynamite. In Congress, in halls of legislation, and in the government of large cities there is a species of anarchy which bribes and secures

its selfish ends by political corruption, and this is the more destructive kind; for, while dynamite can only kill its few victims, this kind of anarchy filters down through and poisons the whole life of the people. Dr. Hall certainly has the courage of his social convictions, and is said to be equally fearless in expressing them in his own Presbyterian pulpit in Chicago.

A fact which I learned concerning this Hall family, is so significant that I cannot forbear repeating it here. Dr. John Hall, of New York City, the distinguished Presbyterian divine, is known as being very conservative. He has three sons living, of whom two are avowed agnostics, while this son, Thos. C., only escaped being one from the fact that Prof. Chas. C. Briggs, of the Union Seminary, was able to answer his questions while a student there, and so saved him to the Christian ministry. It is this fact which accounts for Dr. Hall's earnest advocacy of Prof. Briggs's position when on trial.

Prof. J. R. Commons, of the Indiana State University, while the youngest speaker present, was yet one of the most interesting and promising. He spoke on the various phases of the "Distribution of Wealth," on which subject he has recently published a volume. He presented the scientific and economic aspects of the subject-matter in a very clear, comprehensive and convincing manner. His opening sentence was a suggestive one: "When I studied theology I became an atheist; when I studied sociology I became a Christian." Among other clear things Prof. Commons declared there was no conflict between capital and labor, for their interests were mutual, but that the conflict was between capital and labor on the one hand and monopoly on the other hand. He said, —quoting Chauncey Depew, I believe—that fifty men in this country had it in their power to stop all the wheels of industry and so cut off any possibility of steady labor. He urged the wisdom and necessity of Courts of Industrial Arbitration as the best possible solution of our industrial conflicts, strikes and lock-outs. The trades unions have not heretofore favored these courts, alleging their belief that they would be corruptly organized or influenced, while the capitalists have opposed them for fear the workingmen would not abide by their decrees. But in Australia and Belgium where such courts of arbitration have been held, the fact has been developed that it was the capitalists and the employers of labor who violated the court's decrees. Prof. Commons asserted that the most important factor in sociology and in political economy is the fact of the individual opinion and belief, and hence a sociology based on biology alone, or on the laws of supply and demand, is imperfect, partial and false. Man has reason and religion, and these two mighty forces will inevitably come in to modify all social and economic conditions.

This same insistence was also strongly urged by Prof. Herron whom I heard but once. He claimed that there can be no true social order without a common spirit and disposition which shall unite and relate men to each other. All methods are the fruits of some spirit, and since society is an organism and a life, therefore the perfect society must have a perfect social spirit. The Christian is the only perfectly socialized human being. When our spirits come into harmony with God's spirit then our sense of social justice will become a common possession, a communion with His Holy Spirit. If the spirit of God in Jesus could come into all men then we would have a perfect social life; this is what is meant by the Communion of the Holy Ghost. And while Prof.



Herron wished to make no objection to the purely scientific study of social life and its phenomena, believing that all studies were finally helpful, yet he was certain that the scientific method ignored the main facts in sociology. These ignored facts he stated to be: a recognition of the social conscience and spiritual consciousness common to all men; that men's ideals, their sense of social justice, entered into the life and constitution of society and molded and directed our kind of civilization. The first social wrong to be righted is to give to society and industry a new heart. The disposition of God toward man is to become the disposition of men to each other, and that will produce for us a new world. Society is not an aggregation, and the individual is not the unit of society. In the last analysis there can be no individual life; and he quoted the prophecy of that seer, as he called him, John Stuart Mill, to the effect that he looked forward to a time when it would be thought necessary for each individual to work for benefits which should not be his own, but for the benefit of the world. The redemption of society is to come through the regeneration of society, and his hope was that all agencies will become instruments of the spirit of God to that end.

This school of the prophets of the new social order, as I have intimated, sprang into conception doubtless by reason of the presence, teachings and personal influence of Prof. Herron, a man who has within the last few years come into some prominence by reason of his positive attitude concerning the relation of Christ's teachings to the solution of the great social and industrial problems of today. Since his noted "Message of Jesus to Men of Wealth," given a few years ago, his voice and pen have been busy in giving free and bold utterance to his social views upon the basis of the teachings of Christianity applied to the reconstruction of modern society. In addition to the above his works now include the following: "The Larger Christ," "A plea for the Gospel," "The Call of the Cross," "The New Redemption," and "The Christian Society." These are small but suggestive books written with great sincerity of purpose and with intense enthusiasm, and having the style of a prophet who appeals to man's moral nature and pleads that all men ought to walk in the light of the spirit of truth and righteousness. *The Outlook* ranks him with Maurice and Kingsley in England and with Bishop Huntington and Washington Gladden in this country. The two volumes latest issued contain, perhaps, the best setting forth of his fundamental ideas and social convictions. His style of expression, while somewhat figurative and symbolic, yet covers a core of spiritual truth and reveals a clear moral and social insight such as today is rare and refreshing. Have we not become too estranged from spiritual concepts and suspicious of psychic phenomena, and so, in the midst of our material demonstrations are we not apt to forget the immanence of the moral life and divine purpose within it all? Certainly Prof. Herron's message is a departure from the conventional treatment of these themes, and indicates a brave and frank spirit appealing to the higher intelligence and loftier social conscience of the present times.

This summer school of sociology here in central Iowa is a symptom of a changed point of interest that is coming to us all. It is the forerunner and ought to be the inspiration to a good many similar summer assemblies where these human practical topics of the supremest importance can be calmly presented and intelligently discussed by both clergy and laity, by professors and ministers.

We must have an applied Christianity; one to meet the most exigent needs of the social, industrial, political and business world as it exists today. We must find the great laws of social harmony, of industrial justice, of domestic peace and happiness before we can attain to the true social order, the divine life of God in man.

### Church-Door Pulpit

#### Why Do the Jews Not Accept Jesus As Their Messiah?

A DISCOURSE, DELIVERED BEFORE A MIXED AUDIENCE OF JEWS AND CHRISTIANS, BY DR. B. FELSENTHAL, RABBI EMERITUS OF ZION CONGREGATION IN CHICAGO.

PREFATORY REMARK.—A few years ago, on November 24 and 25, 1890, a conference of Israelites and Christians was held in the First Methodist Church in the city of Chicago, and each of its four sessions was very largely attended. It was mainly Mr. William E. Blackstone, by whose efforts this conference was brought about. Among us Jews it was not known at that time that Mr. Blackstone is actively engaged in missionary work among the Jews, and so he succeeded in persuading some Chicago rabbis to take part in his conference. To me Mr. Blackstone had assigned the subject indicated in the question at the head of this discourse. Upon the request of some friends my discourse is here again published.

I have been requested to give, from my own Jewish standpoint, an answer to the question, "Why do the Jews not accept Jesus as their Messiah?" The question should have been amplified; some other questions should have been connected therewith and should have been added thereto. For instance: Why do the Unitarians refuse to acknowledge Jesus as their Messiah, as their savior and redeemer, and why are they so decidedly opposed to adore him as a divine being, as the second person in the holy trinity, aye, as a God himself, as a God incarnate? And you might further ask: Why do the members of Free Religious Associations and those who have joined Ethical Culture Societies totally ignore Jesus, and why are they so bold and so outspoken in their antagonism and opposition to the Christology of the orthodox Christian denominations?

You who ask the Jew for his reasons why he does not accept Jesus as his Messiah, and who are so anxious for the salvation of his soul, you might even go out into still larger circles, you might ask the tens of thousands, aye, the hundreds of thousands and the millions, who are Christians in name only, but who in reality are as far from acknowledging Jesus as a Redeemer of mankind and as a Savior of the world as the strictest Jew is from such an acknowledgment. You can find such "Christians"—in reality only nominal Christians, but essentially, to use one of your own terms, perfect heathens—in exceedingly large numbers almost everywhere,—in our United States, in Canada, in the British Isles, on the European Continent, everywhere. Chicago is full of them. *And their number is daily growing.* Now go and approach them and ask them your question, "Why, friends, do you not accept Jesus as your Messiah? O, we pray you, come to Jesus! Believe in him! Your salvation depends on that belief."

You will be astonished at the answers you will receive from those whom you address in such words—from those physicians and lawyers and teachers and merchants and bankers and mechanics and clerks and others; from gentlemen and from ladies of good education and in various positions of life and of standing in society; provided that they have the leisure and the inclination to listen to your questions and exhortations, and are candid enough to reveal to you their real, honest

opinions regarding your Christian system of creed and its various dogmas.

"Please don't bother us"—so they will say—"don't bother us with your antiquated superstitions, with your irrational notions, with your obsolete Christian scholasticism and mysticism, which may have appeared acceptable enough in the Dark Ages, but which are certainly out of time in our nineteenth century; please let us alone." And if you continue to press them for further answers and ask them to state more in particular their religious views, the one will probably say, "I am a Deist;" and the next one, "I am a Theist;" and the third one, "I am a Monist;" and others, "We are Pantheists"—or Agnostics—or Buddhists—or Darwinian evolutionists—or adherents of some other philosophical or theological system. The one will continue stating that he is just as much of an orthodox Christian and just as much a believer in the messiahship and divinity of Jesus as Thomas Jefferson was, or as Charles Sumner, or William Ellery Channing, or Theodore Parker, or Ralph Waldo Emerson, and a number of other most eminent men and women in our land have been. Others will confess themselves as sharing the un-Christian views of Herbert Spencer, of Professor Huxley, of John Stuart Mill, of Immanuel Kant, of Benedict Spinoza, and other philosophers and thinkers of our own age and of former ages. You see here you have a large field for your missionary efforts, for your endeavors to convert and to "save" your infidel gentile brethren, and you ought indeed first try to reconquer these unbelieving sons and daughters of Christian parents and to bring them back to the Christian fold, before you proceed with your missionary work among these obstinate and benighted Jews—"these obstinate and benighted Jews," as you, in your amiable *façon de parler*, are used to call them.

Yes, my dear orthodox Christian friends, you to whom the conversion of the unbelievers to the belief in the messiahship and divinity of Jesus is the holiest and most exalted work you can conceive, yes, you ought to convert your own backsliders first, and you ought to try with all your might to stem, *if you can*, the disintegrating process now going on within your own Christian churches. Go to the preachers and teachers in the Unitarian churches here; go to the flourishing independent congregations here who are not connected with any "church;" go to the unbelieving masses of ladies and gentlemen who fill their churches and lecture halls whenever they ascend their pulpits or come forward on their platforms; go to the tens of thousands of the unchurched ones, go to them, move among them, preach your gospel among them, and convert them. Try to bring them back to your fold. The game is numerous, and it is noble game, and it is worth that you should try to catch it. And after you have succeeded in "saving" them, then, dear friends, will it be time enough to "save" us stiffnecked and obstinate Jews.

I may be interrupted here, and I may be requested to keep more closely to the question proposed to me—to the question: "Why do the Jews not accept Jesus as their Messiah?" But as in the main the Jews have the same reasons for the non-acceptance of Jesus as a Messiah as so large numbers of non-Jews have, I thought it proper to show by what I have said thus far that it would have been more logical to have the wording of the question amended and to have it read: Why do so many millions of people, Jews and Gentiles, Semites and Aryans, refuse to acknowledge Jesus as the Messiah of the world, as the Redeemer of mankind? But let this pass now, and as you explicitly de-



sire me to give the reasons why the Jews do not accept Jesus as their Messiah, I shall now stick more closely to the question, though the same is so imperfect and faulty.

However, before I proceed, I must again point out another illogical feature in the question. The question presupposes correctly the fact that the Jews do not accept Jesus as their Messiah, and it demands that we should give our reasons and our proofs for our non-believing. But how can we prove a negative? One who is familiar with the A B C of the science of logic knows that the burden of proof lies upon him who makes a positive assertion, and not upon him who negatives the same. If anyone in conversation with me should tell me that upon the moon a kind of human beings are living, each one of whom is four feet high, white as snow, and provided with a pair of large wings, I should in all likelihood answer, "I don't believe that." If now my friend, who has told me so, is otherwise of a sane mind, who, in his reasonings, consciously or unconsciously, is governed by logic, do you think he would now turn to me and say, "Why don't you believe that? Why will you not accept what I said as a truth? Come forward with your arguments and your proofs for not believing me." Certainly he would not make such a foolish demand that I should prove a negative. But he would acknowledge it as perfectly correct and justified if I would ask him that he should prove what he said, that he should demonstrate the truth of it, and that he should make it convincingly clear to me that the moon is inhabited by winged human beings, each one of whom is four feet high and as white as snow.

The same logical law applies here. I am asked to give the reasons why the Jews do not believe in the Christian Messiah dogma. But I come with a more logical counter-question and with a more proper counter-request. I say to my Christian interlocutor, "Why do you believe that a certain Jew, named Jesus, who lived in Palestine, and died there about 1860 years ago, was a messiah, a savior and redeemer of all mankind from the consequences of sin? What are your reasons for such a belief? What are your supports and your proofs for such assertions? Let us hear your arguments; let me examine your supports, so that I may know whether these arguments are strong or weak, and whether these supports are sound or rotten."

Yes, sir, it is I who proposes now a question, and it is you from whom I expect a logical and rational answer. My question, I repeat it, is, Why do you, my Christian friend, believe that the Jew Jesus is your savior and the savior of all the generations of men?

Do not trouble yourself, however, with formulating an answer. My question is after all but a rhetorical question, and in reality I have neither a taste nor a willingness to enter into dogmatical discussions with confessors of another religion. Your religious convictions, my friend, are sacred to me, and far is it from me to disturb you in your faith and in your convictions so dear and precious to you. And I sincerely wish that all the Christians, without exception, would also regard as sacred and inviolable my religious convictions and the religious convictions of my Jewish coreligionists, and would not offend us by sending to us their missionaries and converting agents and by attempting to entice us, by means fair and foul, to renounce our Judaism and to become Christians.

If I, notwithstanding this, address you today in the manner that I do on dogmatical matters, I have to apologize for it. By an esteemed gentleman, who, as I suppose, was animated by pure motives, I was urgently

requested, and his request was made twice, to participate in this conference, and the particular question upon which I was asked to speak was handed to me in writing. I was not strong enough to decline positively and firmly, and thus it comes that I am here.

But I do confess, my heart is not with such conferences in which articles of faith are discussed by confessors of different religious systems. For it is not to be expected that by such conferences we all, Jews and Christians, should come to a peaceful agreement as to the truth or untruth of the dogmas under discussion. Such a final outcome should not be thought of. Religious dogmas do not belong to the realm of exact science, and they cannot be proven and their truth cannot be demonstrated as a mathematical problem can.

Therefore different opinions concerning them will prevail among men as long as men shall live upon earth. It is for this reason easy to understand why now-a-days so many educated people think that such public discussions between Jews and Christians are perfectly out of times in our age. Some of this class of people mock at such conferences, others remain totally indifferent towards them and take not the least notice of them. As for me, I am free to say that such conferences appear to me—how shall I say? Comical? Humorous? Involuntarily I am reminded here of the great "Disputation" in Toledo, of which the poet Heine sang in one of his ballads. And if a second Heine would arise and would sing of the disputation which took place on the 24th and 25th of November, in the year 1890, "*in der Aula zu Chicago*," he would earn the plaudits of many. Friends, what we need are conferences of another kind and for other purposes, and not such which will remain resultless and which may become irritating, peace-disturbing, harmful, if the speakers and listeners, one and all, are not beforehand honestly agreed to disagree.

Without waiting for anyone coming forward and stating the substance of the doctrine of the messiahship of Jesus and the essential parts of the whole Christological system, of which system the dogma that Jesus was and is the Messiah is but a single part, I shall now proceed to examine briefly the Christological points coming here into consideration. I shall try to be fair, just, and fully impartial.

According to the theology of the orthodox Christian churches the Messiah is a super-human being, and Jesus is this Messiah. He is not merely the theocratic king of the Jews, but he is the Messiah and Redeemer of each human being and of the entire human race. He died at the cross as a vicarious sacrifice for the sinful human family, and by his self-sacrificing he effected atonement for the sins of men and redeemed men from the eternal punishment which otherwise an offended God in his wrath would have visited upon them. Christ has saved us—so it is claimed—he has redeemed us, and by his having died for us he continues to save us and redeem us and those that will come after us, *provided we believe in him*.

This is the central idea of Christianity and the head and corner-stone upon which, if I am not mistaken, the whole structure of Christianity is reared. It contains several presuppositions, for which the claim is raised that they must be accepted as firmly established facts and as eternal and unshakable truths. What are these pre-suppositions?

The first one is: Man is morally rotten to the core and saturated with sinfulness so deeply rooted and so full of strength that he, by his own powers and exertions, cannot get

rid of this state of sinfulness. The second pre-supposition is: Atonement for our sins can be had only and exclusively by a vicarious sacrifice; such a sacrifice alone will effect it that the wrath of God is appeased.

If we now look a little closely into the face of these presumed facts and alleged truths, we come to the conclusion that they are not in agreement with well-established Jewish doctrines; that, on the contrary, they are heathenish.

Is it true that all men are indeed impregnated with sin in such a high degree so that it is not possible for them to free themselves from it and to rise above it by their own endeavors? Did the Creator befoul man's nature by incorrigible wickedness and moral rottenness from the beginning? Did he, whom we call our Father, soil and spoil the nature of man, even before man was born? No, not exactly so, we are answered by orthodox Christianity. Adam, the first of men, was made and put into the world pure and sinless. But he fell from the state of purity after he had been tempted by the serpent and had committed what Christian theologians call the Original Sin. Thereby his whole moral being became deteriorated, and he descended into such a low depth of sinfulness that he could not rise again. And still more. "By Adam's fall we sinned all." By Adam's fall all the descendants of Adam became miserable hopeless sinners; for they all inherited sin from the first man. Even the babe does not see the light of the world as an innocent child. As a sin-laden and vile being it comes into the world, and if it should die one day old, its lot would be eternal damnation if it were not baptized in the name of Christ and saved by Divine grace. And so all men would fall a prey to eternal perdition, if God, the Father, had not sent into the world his only begotten son, his divine son who took upon himself the sins of the world, and who died a vicarious death, in order to save and redeem mankind from sin and its consequences.

A God died for wicked men, or rather for those among them who believe in him! (May the God of truth, of love, and of justice pardon us for the utterance of such awful blasphemies!) A God died for the elect ones, for the believing ones, and saves them! The others, the Jews and the others who do not believe—well, it is awful to think of their future. But it serves them right. Why do the Jews not accept Jesus as their Messiah? Why do the infidels among the Gentiles reject Jesus, who was a ransom for them too, and who appeased the wrath of the angry Monarch in heaven by sacrificing himself?

Within the time allotted to me it is impossible that I should enter at length into a critical examination of such redemption theories. A few brief counter-statements must be sufficient. And so I say: If a human being, endowed with reason and possessed of the faculty to think rationally, a being who never went into a Christian Sabbath-school, and never read the writings of orthodox Christian theologians, and never listened to the sermons and exhortations of orthodox Christian preachers, would descend today from heaven and would hear for the first time an exposition of the Christian dogmas concerning Messiah and Redeemer and a wrathful God and a crucified God and of whatever is connected with these dogmas—this being would wonderingly shake his head, and would say, "This is the most confounded mysticism and the most irrational religious philosophy which I ever heard." I think that many of my Christian friends, who believe that they believe, would also never have come to assent to such unintelli-



gible ideas, if such ideas had not been instilled into their minds since the days of their childhood from without—in the Sabbath schools they visited, in the churches they attended, in the books and papers they read.

To such an expression as I put just now into the mouth of my supposed visitor from heaven, a Jew would probably add: The theory that sin is inborn in man and inherited from Adam is not only mystical and against all reason, it is also decidedly un-Jewish, and it has no support in my Bible. The Jewish theory is, Man has a natural inclination to sin, but he has also the power to master this inclination. And when he has sinned, he has the power and the duty to repent, to forsake the evil paths, to return to the ways of righteousness and holiness, and thus to regain moral purity and to reconquer the heights of a virtuous and blameless life. No ransom can be paid for him, no one else can die in his stead if he is guilty; he must be his own redeemer, he must repent and return, and he can then come without a mediator to the Heavenly Father, who is the Father of love and of mercy, and is not like a cruel earthly king, or like a revengeful Asiatic despot, who first must see blood before he becomes pacified and satisfied. Furthermore, the theory that sin can be effaced and blotted out by sacrifice only, is un-Jewish and has no support in my Bible. No ram and no bullock, no human and no divine being can die a vicarious death for me. In the sacrificial cult of the Jerusalem temple the sacrifices had only an allegorical meaning, and were admitted only as helpful to awaken in the Israelites the consciousness of having committed sins, to cause them to repent, and to strengthen them in their endeavors to return to moral purity.

To this it must be added that, according to numerous Bible passages, the sacrifices in the Mosaic cult were only suffered to be retained among the ancient Israelites because the Israelites in yonder times were not yet ripe enough to conceive a worship possible without sacrifices, and were not yet able to understand that "God desires mercy, and not sacrifice, and the knowledge of God more than burnt offerings." (Hosea vi. 6; Psalm xl. 6; *Ibid.*, li., 16, 17; Micah vi. 6, 7, 8; *comp.* also Jeremiah vii. 22, 23, and many other Bible passages.)

I am well aware that my orthodox Christian friend will not admit readily that the Jews' conception and understanding of the Old Testament is correct. He probably will try to explain the Bible otherwise. In this short hour I cannot enter more deeply into the subject. It would require more than an hour—it would require many weeks to do full justice to the matter.

One point, however, I shall unhesitatingly admit here, if my Christian antagonist should raise that point. It is true that a few isolated passages found in the Talmudical literature and a few mystical books written by some Jewish Kabbalists, that is, by some Jewish cultivators of mysticism and of "the Occult Science," contain views somewhat similar to the Christian sin and redemption theories and to the Christian conception of sacrifices. But these passages are isolated and these books are but few, and, as a whole, Judaism was not much tainted thereby.

Some of these un-Jewish ideas can be proven to have been transplanted into the Jewish fields in consequence of the mutual contact between Jews and Christians. On the other side, in the Christian church un-Christian ideas have been taking root, which, by such intercourse with Judaism, had been learned and borrowed from the synagogue. But the un-Jewish ideas within Judaism remained foreign plants on Jewish soil

and would not flourish there. And, furthermore, has Christianity alone the privilege of being mystic? Has all the mysticism in the world been taken possession of by members of the Christian church alone? There are also some Jewish mystics. But while in Judaism mysticism remained a foreign, uncongenial growth, in Christianity mysticism was overshadowing all theological thinking, and Christianity and mysticism are almost synonymous terms.

I cannot let you go yet, continues my Christian friend. What do you, a Jew, say to the miracles worked by Jesus? And are these miracles not proof enough that Jesus was the Messiah?

I again respond with a counter-question. What are your evidences for the truth of these miracle stories?

"Why," I am answered, "here are my witnesses—St. Matthew, St. Mark, St. Luke, St. John, St. Paul."

And this you call good evidence? There is good reason for saying that the books ascribed to the men whom you have just named were written a great many years after the death of Jesus, and that their authors offer, therefore, only hearsay evidence. Such hearsay evidence is ruled out in every court of justice as inadmissible. And if you insist that the testimony of those five or six men, who wrote the gospels and the epistles, should be admitted as classical evidence, then I will ask you, Why don't you believe in the miracles said to have been effected by the holy waters at Lourdes, in France, in our own days? Not only five men came forward who report from hearsay that these waters in Lourdes are wonder-working, but thousands of men, who have been there themselves as pilgrims and who claim to have seen the wonders by their own eyes and to have heard the voice of the Holy Virgin by their own ears, will step before you and bear witness to the truth of what they say. The words of these thousands of living, cotemporary witnesses should, according to all laws of evidence, be considered as far better evidence than the words of those five New Testament writers who, many years after the death of Jesus, repeated the legendary stories concerning him, which were in those days circulating among women, children, and uneducated, credulous country people. And are the stories as to the miracles of Muhammed and of the saints of the Roman Catholic Church not just as well "authenticated" by men and by books? Why, then, do you reject them?

Another support for your assertion that Jesus was our Messiah will probably be pointed out by you by your referring us to numerous so-called Messianic passages in the Old Testament. Your own sacred scriptures, so you will say to the Jew, contain in large numbers predictions and prophecies which point clearly to Jesus the Messiah. There are types in large numbers to which Jesus is the great antitype. There is the Shiloh clearly spoken of, and the Immanuel, and the Man of Sorrow who bore our sins and died for our sins, and all that. Will you Jews still remain blind enough and close wilfully your eyes before the glaring light shining out of these Bible words?

No, the Jew will not shut his eyes, but he will see with open eyes that you read the Bible without understanding it. You take verses out of their context and then explain them most arbitrarily. You read the thoughts of the Bible not out of the Bible, but you read your own thoughts into the Bible. There is no book in the world that has suffered so much by false interpretations as the Bible has. For every philosophical or theolo-

gical system, for every heresy, for every nonsense, for every crooked idea entertained by Jew, by Christian, or by Muhammedan, support was found in Bible words. And it is astonishing, in hundreds of cases the very same Old Testament passages are explained by different parties in different manners. "The desire of all the nations," who, according to an old Jewish prophet, will come, is understood by a New Testament writer as having reference to Jesus, and in the Koran it is explained as being a prediction of Muhammed, and by Jewish commentators it is taken neither in the New Testament sense nor in the Koran sense, but is interpreted by them in a way differing from both. The verse Haggai ii. 7 is translated by them, "The desirable things of all the nations shall come," etc.; and this is, as your own professors of Hebrew will corroborate, a correct translation; the Hebrew verb in that sentence is in the plural; "they shall come," it reads, and not "he shall come."

Yes, I say, not only Bible expositors of later times, but also your New Testament itself can not be excepted from the charge of interpreting the Old Testament wrongly. Open, for instance, the Gospel according to St. Matthew, and look over the very first leaf of the New Testament. It is said there that Mary was to bring forth a son whose name will be Jesus and who will save his people from their sins. Now all this was done, St. Matthew continues, that it might be fulfilled what the Lord said by the prophet, Behold, a virgin shall be with child and shall bring forth a son, and they shall call his name Immanuel. If we open now the book of Isaiah and read this passage quoted therefrom in its connection with what precedes it and what follows it, we shall find that it does not in the least refer to a Messiah in a distant future, nor to Jesus especially. You certainly do not expect that in the few minutes I have yet at my disposal, I should give you a correct explanation of the chapter in Isaiah, in which the quoted verse is to be found. Such is not possible in so short a time. Only brief statements can be made here and all lengthy proofs for them I must necessarily omit. Read your Bible yourself, however, without any preconceived notion, and the true sense of the oracle of the prophet will become clear to you. And if you should not consider yourself able and competent to understand that chapter correctly, then ask any scholarly Christian pastor, or any teacher of Hebrew, and you will learn what was meant by Isaiah's words.

We go on for a few moments with looking up a few more Old Testament quotations in the beginning of St. Matthew's gospel. In the second chapter of this gospel it is reported that Joseph took his wife and his young child and departed into Egypt and was there until the death of Herod, "that it might be fulfilled what was said by the Lord, Out of Egypt I have called my son." In the book of the prophet Hosea, where the original passage is found, the Israelites who were taken out from Egyptian bondage were spoken of. The verse is here homiletically applied as having been fulfilled by the return of Joseph and his family—not from bondage, but from a place of safety in Egypt. Immediately after this the evangelist St. Matthew speaks of the massacre of the babes in Bethlehem by Herod, and that "then was fulfilled what was said by Jeremiah: In Ramah a voice was heard, lamentation, and weeping, and great mourning, Rachel weeping for her children," and so forth. Every unbiased and impartial Bible reader must admit that this is a very forced application, not to say a very unmistakable misunderstanding, of a verse in the Old Testament. In general, the passages



from the Old Testament quoted in the New Testament were applied in a homiletical or a so-called Midrashic method, and a true exegesis of the quoted verses, in the modern sense of the word exegesis, was never intended. In a similar way, innumerable Old Testament verses were quoted and applied in the Talmudic and Midrashic literature of the Jews in the first centuries after Christ, and in a similar way applications of Bible words are made now-a-days in the sermons of modern preachers.

By the scholars among Christian theologians—and there are very learned, very upright, and very noble ones among them—such misunderstandings by the New Testament writers of the original sense of Old Testament passages are now pretty generally admitted, even by conservative scholars who know what they are talking about. But in order to support the Christian doctrines, these orthodox, or rather half-orthodox, scholars say that there were deeper meanings in the prophetic words, of which even the prophets themselves who uttered them had not the remotest idea, and these deeper meanings were, by virtue of inspiration, clothed into such a form that by the facts in the life of Jesus they became finally lucid and clear. Undoubtedly there are some who are satisfied with such subtle and illusive reasoning. Others, and we Jews among them, are not. And among these others who dissent are also great Bible scholars. The German Julius Wellhausen, and the Frenchman Ernest Renan, and the Dutchman Abraham Kuenen, and the Englishman Robertson Smith, and many others, are also entitled to be heard when Bible questions are discussed.

I would like to continue and to say something more. Especially I would have liked to give you the Jewish conception of the messiah-idea and the history of this idea among our people since it germinated in the days of the prophets until the present times. But I must drop the subject here, and concerning this Jewish messiah-idea I shall but remark that never, never was the Messiah understood by Jews as a superhuman being; that never, never a divine character was attributed to him; that never, never was he said to be able to forgive sins and to redeem fallen mankind from sins, and so forth, and so forth.

If we would have fuller and more reliable records, regarding the life of Jesus than we really have, then each one of us would admit that the great man of Nazareth himself had religious ideas and convictions which decidedly differed from the ideas and teachings of many in our own days, who call themselves his followers and his disciples. The religion of Christ and the Christian religion are not identical. More than a hundred years ago Lessing already—Lessing, the man of the clearest mind and of the noblest heart, the man before whom, whenever his name is mentioned, let us all take off our hats—has taught us to make a distinction between the religion of Christ and the Christian religion. The religion of Christ was no doubt the religion of the Jewish prophets. The religion of Christ was the religion of the Pharisees, freed from some untenable outgrowths of the times and from the overburdenings with ceremonies which had become meaningless and were practiced mechanically. The religion of Christ has a future; the Christian religion has not.

I must refrain from all further remarks, as I must not occupy more time and must not further tire you. Only one word more I beg to say before I conclude. It is a Jew who, upon request, has spoken to you and before

you, and I trust that you will have listened to him with indulgence and in kindness. Jews and Christians differ in some articles of creed. Let us consider these articles of creed on which we disagree as personal opinions, and let both parties agree to work, each one with all his means and all his power, for the firmer establishment and for the more rapid spreading of peace and of harmony, of truth and of righteousness, of mental and of moral culture among the human family.

### The Home

#### Helps to High Living.

- Sun.**—Eternal life is the crown of the laborer, who has tried his best to do his duty on earth.  
**Mon.**—Endure, observe, act, pray, serve.  
**Tues.**—He that fears to be peculiar must always remain mediocre.  
**Wed.**—Let thy thought be deeper than anything thou canst say.  
**Thurs.**—It is more important we should be grateful to God, than that we should be masters of the whole world.  
**Fri.**—The insight of the soul is real above all things.  
**Sat.**—Every man is the born master of spiritual riches hid deep in himself.—*Mozoomdar.*

### Pansies.

The cheeriest blightest-hearted flower that blows,  
 A smiling child-like face that's all repose,  
 Yet bears a message deeper far than speech,  
 A message fraught perchance with honest pain,  
 Of deeds and words and looks that live again,  
 With new, intenser meaning breathed thro' each.  
 And to unfold the marvel, time and life,  
 With all its longing, with all its strife,  
 Were needed, all, the meaning clear to show;  
 As winter's frost and snow, and winter's pain,  
 As well as summer's sun and summer's rain  
 Were needed, all, to make the pansy grow.

—Selected.

### Susie.

"I don't want to go to the picnic, Aunt Mary."

"Why not, Susie?"

"Because I never have a good time at any such place. You know I'm not like the other girls."

Susie was very shy and self-conscious, but she wasn't a bit selfish. She lacked "cheek," of which so many girls have an abundant supply.

"If you'll go with me," said Aunt Mary, "I promise you shall enjoy it."

So Susie put on her simple white dress with a blue sash, and her shade hat, and went with Aunt Mary. It was very warm on the cars, and a lady near them seemed suffering from the heat. Aunt Mary took her drinking cup from her basket, and giving it to Susie, said, "Go and fill that at the ice cooler and offer it to the lady, and then bring me some, and have some yourself."

A grateful "thank you" from the lady made Susie very happy.

When they reached the grove the other girls grouped themselves variously, but Susie stayed by Aunt Mary. The latter spied a little girl by herself, and said to Susie: "Go and ask that little girl if she wouldn't like to swing, and give her a chance to enjoy herself."

Susie went obediently, and was soon talking with the strange girl, who turned out to be the daughter of the owner of the grove in which the picnic was held. This little girl, grateful for Susie's attention, offered to take her to some pretty nooks near by, not accessible to the other children, and the two girls

had a fine time rambling together till lunch was ready, and then everybody was called by a bell to the tables.

After lunch Aunt Mary said: "One of the little girls was made sick by riding in the cars, and she lies yonder under that maple tree. Take your friend and go and see if you can't do something for her; she's too sick to play."

So the two went and cheered the patient, carrying lemonade and talking pleasantly to her, till she really began to forget her sickness and take an interest in things about her.

When Susie got home from the picnic she told her mother she never enjoyed herself so much in her life. Aunt Mary, hearing this, said, as they were talking matters over confidentially: "Now, Susie, whenever you feel shy and begin to think about yourself and how awkward and solitary you feel, go right about making somebody else happy, and you'll forget all about your bashfulness, and be surprised to find how soon you'll begin to really enjoy yourself and be genuinely happy.—*Universalist.*"

### Hawthorne Buds.

COLLECTED AND ARRANGED FOR "THE COMING DAY," BY JOHN TINKLER.

1. Nothing gives a sadder sense of decay than this loss or suspension of the power to deal with unaccustomed things, and to keep up with the swiftness of the passing moment. It can merely be a suspended animation, for were the power actually to perish, there would be little use of immortality.—*The House of the Seven Gables.*

2. I have always envied the Catholics their faith in that sweet, sacred Virgin Mother, who stands between them and the Deity, intercepting somewhat of His awful splendor, but permitting His love to stream upon the worshiper more intelligibly to human comprehension through the medium of a woman's tenderness.—*Blithedale Romance.*

3. A quiet heart will make a dog-day temperate.—*The Toll Gatherer's Day.*

4. We cannot tell when a thing is really dead; it comes to life, perhaps in its old shape, perhaps in a new and unexpected one, so that nothing really vanishes out of the world.—*Dr. Grimshawe's Secret.*

5. Hope spiritualizes the earth; hope makes it always new; and, even in the earth's best and brightest aspect, hope shows it to be only the shadow of an infinite bliss hereafter!—*The Paradise of Children.*

"My test of the worth of a preacher," said St. François de Sales, "is when his congregation go away saying, not 'What a beautiful sermon!' but 'I will do something!'" The aim of preaching is, after all, action on the part of those who hear. But the sermon which seeks to make people act by continually shouting "Do! Do!" is a poor and shallow effort. Men and women are not changed in heart by being merely told to do something. They are changed by being brought face to face with a life higher, sweeter, nobler than their own. And when they see this beautiful life, the inspiring impulse which it gives to earnest hearts leads them to imitate it. It is in this truth that a part of the real meaning of preaching Christ lies. When Christ is preached, He is pictured in all the beauty of His pity and love. Men see Him in His holiness, and the power of His life passes into their poor and sinful lives. They thus have a call to act, far more potent than any mere exhortation to do something. Christ has possessed the heart, and when He is in possession holy action is sure soon to follow.—*Parish and Home.*



# UNITY

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## Notes from the Field

### Seventeenth Annual Unitarian Grove Meeting.

AT THE WEIRS, LAKE WINNEPESAUKEE, N. H.  
JULY 29 TO AUGUST 6, 1894.

OUR AIM: We labor for that Church of Humanity which shall embody and manifest the pure spirit of the religion of Jesus. We would build and perpetuate that Republic of God, the corner stones of which are Truth, Righteousness, Love and Fellowship.

#### PROGRAM.

SATURDAY, July 28, 8.00 P. M.—Reception at the Lakeside House.

SUNDAY, July 29, 10.00 A. M.—Service of Song. 10.30 A. M.—Sermon by Rev. Samuel C. Beane, D.D., of Newburyport, Mass. 2.30 P. M.—Sermon. Preacher announced later. 7.30 P. M.—Conference led by Rev. James B. Morrison, of Laconia.

MONDAY, July 30, Excursion on Lake Winnebago. 7.30 P. M.—Conference led by Rev. Enoch Powell, of Nashua.

TUESDAY, July 31, 10.30 A. M.—Conference led by Rev. A. N. Somers, of Lancaster. 2.30 P. M.—Business meeting of the New Hampshire Unitarian Association. 3.30 P. M.—Address by Rev. George E. Littlefield, of Peterborough. Subject: "A Mission and its Missionaries." Followed by general discussion. 7.30 P. M.—Annual sermon before New Hampshire Unitarian Association, by Rev. George Batchelor, of Lowell Mass.

WEDNESDAY, August 1, 9.00 A. M.—Devotional Conference led by Rev. L. Fletcher Snapp, of Littleton. 10.00 A. M.—Address by Rev. Enoch Powell, of Nashua, "What shall we do with the Constitution of our National Conference?" Discussion to be opened by Rev. A. J. Rich, of Milford. Short addresses on the same topic are expected from Rev. Lyman Clark, of Andover, Rev. G. W. Patten, of Dublin, Rev. J. P. Sheafe, of Do-

ver, and others. 12.00 M.—Reports of committees, election of officers, and other business. 12.30 P. M.—Adjournment for dinner. 2.00 P. M.—Address by Rev. D. M. Wilson, superintendent of New England work. 2.30 P. M.—Address by Rev. Grindall Reynolds, D.D., Secretary of American Unitarian Association. Topic: "Our Unitarian Outlook." Followed by general discussion. 4.00 P. M.—Adjournment of the Association. 7.30 P. M.—Address by Mr. R. W. Taylor, of Tuskegee, Ala. Topic: "Alabama: A Weak Link in the National Chain."

THURSDAY, August 2, 10.30 A. M.—Guild Meeting. Rev. Edward A. Horton, of Boston, will preside and make an opening address. Rev. D. M. Wilson, of Quincy, Mass., will speak on "The Need and Opportunity in General." Rev. A. L. Walkley, of Brighton, Mass., will speak on "Work for Guilds." Rev. B. R. Bulkeley, of Cambridge, Mass., will speak on "How to Start Guilds, and Possibilities." 2.30 P. M.—Sunday-school meeting under the auspices of the Unitarian Sunday-school Society. General subject, "Religious and Moral Education of the Young." The speakers will be Rev. Thomas Van Ness, Rev. Ellery C. Butler, Rev. Mary T. Whitney, and Rev. Edward A. Horton. Rev. B. R. Bulkeley will preside and give the opening address. 7.30 P. M.—Lecture by Rev. Samuel J. Barrows, of Boston, on "Religious Life in Greece."

FRIDAY, August 3, 10.30 A. M.—Sermon by Rev. James Edward Wright, of Montpelier, Vt. Afternoon—Excursion on the Lake to Wolfeborough. 8.00 P. M.—Reception at Hotel Sanborn.

SATURDAY, August 4, Layman's Day. Distinguished lay speakers will be provided, and the program arranged by Hon. Joseph W. Fellows, of Manchester.

SUNDAY, August 5, 10.00 A. M.—Service of Song. 10.30 A. M.—Sermon by Rev. W. W. Fenn, of Chicago. 2.30 P. M.—Sermon by Rev. E. L. Rexford, D. D., of Boston. 7.30 P. M.—Farewell service.

#### Sacramento, Cal.

Rev. Mr. Horner's sermons during the troublous times have been of general interest. On the one hand, he has been praised and thanked by the City Improvement Association for his exertions in support of public order, but he has displeased the strikers. Mr. Horner will take a vacation during the months of August and September, spending his rest season at Duxbury, Mass.

#### St. Louis, Mo.

Rev. F. L. Hosmer, who supplied the pulpit of Unity Church during the month of June, has accepted the call extended to him to become its pastor, and will begin his work in September.

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## Correspondence

### An Answer to Patriot.

EDITOR UNITY: With unbounded faith in UNITY's purpose and aim to promote Freedom, Fellowship and Love in the world, I am surprised that it publishes the open letter to Debs and Sovereign, in the last number,—"Destroy the Crops," by "Patriot,"—without further comment, when space for general discussions is limited.

In their ideals these men do not believe in strikes or approve of any war methods. Lincoln and Garrison did not approve of the late war of the rebellion; but as the realities of life were so far behind their ideals, they both deemed it a necessity, notwithstanding that both war and strikes cannot do otherwise than work much harm to innocent people. Unjust causes still produce unjust effects, and as these innocents have tolerated such causes, how can they avoid the inevitable effects. We must not forget that even the highest, most progressive of humanity still retains their ancestral heredity, and will fight to a man for existence when brought face to face with hunger and starvation.

The present strike is but a phase of war, and few would resort to it if justice could be obtained otherwise. Debs and Sovereign represent those who have borne with their grievances until all the other methods known to them which were within the bounds of law and order proved ineffective. The greatest hope of the American citizen,—the ballot,—failed to bring the desired relief. It matters not to what cause this is attributed; the fact remains that if something is not done immediately in their behalf, the destitution of a Coxe army, starvation, or, still worse, slavery will come to most of these men before another opportunity will come for a change from the voting source. That they may live as free Americans should, they know of no other alternative but to strike. The bare necessities of the present situation demand it, and as they have recommended themselves to society in the past by their enduring patience, they will yet, by their true liberty loving energy and spirit to protest, show who the real patriots are.

It may be all very well for those who are yet comfortably clothed, fed and sheltered to wait until the intervention of an election if their hope centers in that method for remedy and they feel that is their way to sympathize with the wage earner. But I do protest against the implied charge under the sarcasm of "Patriot's" letter, that Debs and Sovereign have any wish or desire to emphasize a principle which restrains people from eating and drinking, or involves the ruin of any farmer or progressive and extensive business

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Chicago.

W. O. FARMER.

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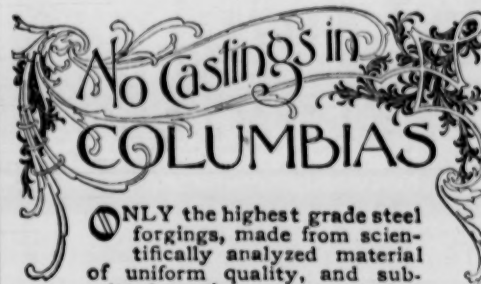
same simple faith, although, at first glance, it seems directly opposed, as the surface conclusions and terms are quite different, and we certainly reach our heights by quite a different process for the union of heart and head. Truly, God has hidden the truth from us and revealed it unto babes and sucklings. But "Unity" is the watchword, and I am glad your paper adopted so long ago this most eloquent title.

I can do little more than give the names of our Commencement essays, but they are very significant. The Salutatory was upon "The Trained Nurse," given by a young woman actually trained at our Dixie Hospital, established here by Miss Alice Bacon. The Valedictory was written by a young man from Bermuda and was entitled "Bermuda, Hampton—Where Next?" This writer worked his way to Hampton from Bermuda, having heard of the industrial advantages and opportunities given needy young men and women.

In between these come "Our Road and its Pitfalls," "Influences," "Young Men for Young Men," "The Indians of New York," "Country Life the Best for the Negro," "The Business Outlook for the Negro," "Pillars and Lily-work," "The Best Investment," etc.

The young woman who spoke of the Indians, belongs, I think, to the Tonawanda division of the Senecas in New York State. She said that there were three schools in her reservation, but they were poor, and the teachers furnished by government were so little interested in the real welfare of their pupils, that the parents were becoming discouraged. There is a good asylum for children at Cataragus, but only half-orphans can be admitted. The Tonawandas are hospitable people but easily deceived. They raise good crops which are quickly disposed of, as a railroad crosses the reservation. The government is that of the Pueblo, but will soon be done away with. The Indians will become citizens of the United States, although the Tonawandas fear taxes and dread the possible extinction of their own language. But civilization will come, she thought, when English is more freely spoken, and progress cannot fail to uplift her people. She was very earnest in her desire to be of service to them and hasten the day of enlightenment. Just at this point, eight Indian boys sang "The Indian Dream," with the pretty refrain, "Echo the Warlike Songs." A little later in the program, Miss Proctor's poem, "Columbia's Emblem" was well sung and illustrated by Indian girls dressed to represent the different emblematic flowers of the world.

The graceful composition about "Pillars and Lily-work" was written and read by a colored girl, who enlarged upon the idea of beauty and strength as represented in the building of Solomon's temple, where the strong pillars were crowned with beautiful lily-work. So our lives should combine strength and beauty; education should train "head, heart and hand," according to our Hampton motto; it should take equal care of the mind, soul and body. As a result, its men and women should be able to do everything from farm and house work to the successful application of scientific methods in these things as well as in the education of themselves and their children and the intelligent management of church and home work. A race that is weak must perish. Strength of body and mind must be sought in industrial training as well as in the more ordinary ways. The love of beauty should also be cultivated. Among the colored people, pictures are eagerly sought for the decoration of their homes, and ribbons are much ad-



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mired and desired by even the poorest girls. Beauty and strength are equally essential to the welfare of every race. And a Hampton girls asks what are her duties after all her training? Strength and beauty have an equal mission in education and also in religion, and we should worship the Lord in the hearts of holiness or "wholeness," as this word should properly be translated.

I have no space or time to describe more of this very interesting anniversary, the second since the death of Gen. Armstrong. His mantle has fallen upon the shoulders of Dr. H. B. Frissell, whom everybody loves and honors. Many men of note came to honor the work at Hampton, and among them Drs. Parkhurst, Strieby, McKenzie and McVicar who spoke noble words of encouragement and sympathy. Dr. Francis G. Peabody, of Cambridge, was also with us, and Mr. Edwin D. Mead, of Boston. Mr. Robert C. Ogden was elected President of the Board of Trustees, a place recently made vacant in our institution by the sad death of Mr. Elbert Monroe, President of the Y. M. C. A., and an earnest upholder of our work for two races. Many noble words were spoken by our white and colored friends, and the light of their countenances inspired us with renewed zeal.

A graduates' conference (the second at Hampton) took up the question of the progress and needs of the negroes especially, because our Indian graduates are few and more widely scattered. The relative value of city and country life for colored young men and women was talked of and country life emphatically recommended for a permanency and as far as compatible with actual pecuniary needs. Land is being bought, paid for and cultivated as the colored men and women have opportunity, and good feeling was reported as existing between the whites and blacks, the idea being that the two races respected each other more and more as either proved worthy of genuine esteem. We had many good colored speakers, long-headed men of experience, who were quite calm in their judgment as to the needs of their race. One woman was Mrs. Annie Cooper, notable for her clever and earnest book called, "A Voice from the South—Written by a Black Woman." She is a resident of Washington, D. C., and has had full opportunity to study her people there and elsewhere. Progress is the watchword at Hampton; steady, sure, but not too rapid progress of head, heart and hand. Will not you, dear **UNITY**, sympathize with our motto and see that it also includes your own? Unity is the one aim of all earnest workers in this nineteenth century. May the close of it see us far on the way to the accomplishment of this noble and surpassing purpose. If God is for us, who can be against us.

Yours very cordially,

A. L. B.

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**The Liberal Religious Congress.**

THE proceedings of the First Congress of Liberal Religious Societies has been published (Bloch & Newman, publishers, Chicago), and the discussions held there and the addresses delivered are replete with profound thought, and the spirit that breathes therein augurs well for greater progress in the direction of a union of those who feel that they are steering for the same goal under different colors. Religion can have no other aim than to assist the divine ideal dwelling in man to become wider awakened in his consciousness and lead him to greater heights in his moral perfection, winging his soul-inspiration to the Divine prototype which he is to follow. All religions have the same aims, but few follow it. The earthly shell in which the systems are enclosed lay greater stress upon discovering the alleged mistakes and false beliefs of other religions than upon bringing out the spirit that dwells in them. Religious societies of liberal tendencies have felt the need of drawing closer together, believing that they serve religion best by making the profession of love of humanity a reality. For years past, when O. B. Frothingham, the New England transcendentalist, was looked upon as, and probably was, the high-priest of liberalism, the free religious society met in annual conventions, and Judaism was invariably represented. On several occasions the Rev. Dr. I. M. Wise stood upon the platform of these conventions, and the editor of this magazine had the honor of addressing the elite of Boston's society at Tremont Temple at the same meeting when Ralph Waldo Emerson was proclaiming the gospel of liberal thought. The recent congress held at Chicago was more than a meeting of a free religious society or societies; it was a gathering of representative leaders of organized churches, and we can but hope that these conventions will be continued, and a union gradually be formed which will help to eliminate the illiberal and intolerant tendencies which still rule churches and societies.

Judaism, through its prophets, ages ago proclaimed the words which will stand for all time: "Have we not all one father, has not one God created us all!" and the hopes and aspirations of the Jewish seers pointed to a future in which the human family will feel themselves a community of brethren living under the benign shade of one God as the common father. Judaism has always been ready to grasp the hand of brotherhood offered, but it were suicidal to throw away its sheltering walls, which protected it in the past against the attacks of fanaticism, and the allurements of seductive missionaryism. In these days of latitudinarianism and materialism, Judaism more than ever must cultivate the fealty of its adherents, and if its homes and firesides are to be guarded against the follies and vices of the age it must impregnate the atmosphere of the family circle with the fragrance and incense of religious practices. In the proceedings of the recent congress the Rev. Dr. Emil G. Hirsch loomed up as the leading spirit, and Sinai Congregation is evidently in full union with him, and will follow in the direction he is leading.—Editorial in July *Menorah*.

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maris." These people are fundamentally different from the cliff-dwellers of the Southwest; they are cave-dwellers, and among them many strange customs, Christian and pagan ceremonies survive side by side. The whole group will be fully illustrated from photographs made by the author.

### Announcements

#### The Fraternity of Liberal Religious Societies in Chicago.

The bracketed words in the list below indicate the special fellowship with which the societies have been identified; but for all local, ethical and spiritual purposes the words are growing less and less in importance, when used to differentiate the one from the other. The pastors and societies named below have a growing sense of community of work and interest, viz.: The liberation of the human mind from superstition and bigotry, the consecration of the life that now is, and the ennobling of our city, our country and the world.

ALL SOULS CHURCH, corner Oakwood Boulevard and Langley avenue. Jenkin Lloyd Jones, Minister.

CENTRAL CHURCH (Independent), Central Music Hall, corner of State and Randolph streets. David Swing, Minister.

CHURCH OF OUR FATHER (Universalist), 80 Hall street. L. J. Dinsmore, Minister.

CHURCH OF THE MESSIAH (Unitarian), corner of Michigan avenue and 23d street. W. W. Fenn, Minister.

CHURCH OF THE REDEEMER (Universalist), corner of Warren avenue and Robey street. M. H. Harris, Minister.

ENGLEWOOD UNIVERSALIST CHURCH, Stewart avenue and 65th street. R. A. White, Minister.

ETHICAL CULTURE SOCIETY, Grand Opera House, Clark street, near Randolph. M. M. Mangasarian, Minister.

FRIENDS' SOCIETY, second floor of the Athenaeum Building, 18 Van Buren street. Jonathan W. Plummer, Minister.

K. A. M. CONGREGATION (Jewish), Indiana avenue and 33d street. Isaac S. Moses, Minister.

OAK PARK UNITY CHURCH (Universalist), R. F. Johnnot, Minister.

PEOPLE'S CHURCH (Independent), McVicker's Theater, Madison street, near State. H. W. Thomas, Minister.

RYDER CHAPEL (Universalist), Sheridan avenue, Woodlawn. John S. Cantwell, Minister.

SINAI CONGREGATION (Jewish), Indiana avenue and 21st street. E. G. Hirsch, Minister.

ST. PAUL'S CHURCH (Universalist), Prairie avenue and 28th street. A. J. Canfield, Minister.

THIRD UNITARIAN CHURCH, corner of Monroe and Laflin streets. J. Vila Blake, Minister.

UNITY CHURCH (Unitarian), corner of Dearborn avenue and Walton place.

ZION CONGREGATION (Jewish), corner Washington Boulevard and Union Park. Joseph Stolz, Minister.

AT ALL SOULS CHURCH Mrs. Hannah G. Solomon will speak at 11 a. m., Sunday, on "Our Debt to Judaism."

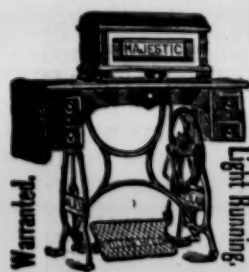
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one destination. He is the ideal husband who looks upon marriage as a duet, the merging of two individualities into perfect harmony.

But I am in no sense an authority on this subject. I am an unmarried man, and yet that very fact, I'm told, is why I am singled out to answer this question. Be it remembered, then, that I speak about husbands simply as an onlooker.

I have said that a good husband makes himself his children's playmate. I specify this qualification because so few men are "good" in this respect. Of course, the mother is naturally the children's playmate; for, except in the case of fashionable society women,—who, by the way, are often misrepresented,—the mothers are with their children constantly. But in the case of the father, especially if he is a business man, it is different. Anxious to rush to his office early in the morning, he leaves the house before the children come down for breakfast. Rushing home after the day's work, absorbed in his multitudinous affairs, he is either too wearied or too worried to play with the children, or he rushes off to the theater to enjoy, at a rush, an hour or two of amusement. Home again, of course the children are in bed. So the little ones, and, for that matter, the big ones, too, whom he really dotes upon, he sees only on Sundays. The children, on their part, when papa enters the room immediately smother their happy laugh and prattle in a whisper.

But behold the home where the children are accustomed to welcome papa as a great big fellow-playmate. They spring to him

joyously, climb upon his knee, ramble round his shoulders and over his head, go to bed in rollicking glee, while papa has drowned dull care in the romp.

The best husband makes his wife his confidante. Even though one withhold or misrepresent matters to his wife, so she won't worry, it is generally a mistake. It leads to jealousy, suspicion, and cruel disappointment for her, and to error and trouble, and often to crime, for him. Men are most prone to do this in time of financial straits. The wife, quite unaware, spends money as freely as usual, making things all the worse in the end. If a man be not rich his wife must find it out in time; why not tell her at once? To deceive one's wife is the first step to unhappiness. To accept her counsel, place a value upon her intuition, are sure steps toward happiness. To work with her, side by side, is happiness.—Palmer Cox in *Demorest's Magazine* for July.

THE editor of the *Review of Reviews* reports in his July number an interesting conversation with Mr. Samuel Gompers, President of the American Federation of Labor, on several questions of the hour, including the coal strike, arbitration as a remedy for strikes, free silver, the income tax, and short hours.

DOCTOR CARL LUMHOLTZ, the distinguished explorer and author of "Among Cannibals," has been for the past three years making explorations in the almost unknown regions of the Sierra Madre in Mexico. He has written several papers on his discoveries for *Scribner's Magazine*, the first of which appears in this number under the title "Among the Tarahu-